

BRILLIANT SUN

NUMBER 102 / 28 May- 3 June 2018



Happy Birth Anniversary of Imam Ḥasan Mujtabā (P.B.U.H.)



- THE MONTH OF RAMADAN, THE GOLDEN OPPORTUNITY
- WHY DID IMAM HASAN (P.B.U.H.) MAKE PEACE WHILE IMAM HUSAYN (P.B.U.H.) RISE UP IN ARMS?
- FEAST OF GENEROSITY
- BLESSINGS OF *IFTĀR*
- WHAT IS *YAWM AL-QĪYĀMA*?



Contents

3	THE WORD OF ALLAH THE MONTH OF RAMADAN, THE GOLDEN OPPORTUNITY
4	OCCASIONAL NOTE WHY DID IMAM HASAN (P.B.U.H.) MAKE PEACE WHILE IMAM HUSAYN (P.B.U.H.) RISE UP IN ARMS?
6	IN STEP WITH THE SUN FEAST OF GENEROSITY
8	RAMADAN, THE MONTH OF BLESSINGS BLESSINGS OF <i>IFTĀR</i>
10	ISLAMIC BELIEFS WHAT IS <i>YAWM AL-QIYĀMA</i> ?
12	READ ONE BOOK PER WEEK IMAM HASAN AND CALIPHATE
13	O' ALLAH! I ASK YOU... SEND BLESSINGS UPON AL-HASAN AND AL-HUSAYN



Āstān Quds Rađawī

The Department of Propagation and Islamic Relations
The Management of Foreign Pilgrims

Postal Address: P.O.Box: 91375-3131, The Management of
Foreign Pilgrims of Āstān Quds Radawī, Jumhūri Islāmī
Courtyard, the Holy Shrine, Mashhad, Islamic Republic of Iran.
Tel.: +98- 51-32213474 & 32259090
Fax: +98-51-32219900
E-mail: iro@imamrezashrine.com
Web: www.imamrezashrine.ir

 ImamRezaEN

BRILLIANT SUN

Managing Director:
Sayyed Javad Hasheminezhad

Proofreader:
Mahsa Raeisi Sattari

Editorial Board
Editor - in - Chief:
Dr. Hojat Modaresi

Contributing Editors:
Hanieh Daryadel
Mohammad Javad Norouzi

Supervising Editor:
Dr. Amir Rastin

Shima Pooyanejad
Mahsa Raeisi Sattari

Production Manager:
Shima Pooyanejad

Graphic Artist:
Kiani co.
Golnaz Mahmoudi

Managing Editor:
Hanieh Daryadel

Editor:
Dr. Z. D'Elia



THE WORD OF ALLAH

THE MONTH OF RAMADAN, THE GOLDEN OPPORTUNITY

● The month of Ramadan is the month in which the holy Qur'an was sent down and is the only month that has been named in the holy Qur'an; "The month of Ramadan is one in which the Qur'an was sent down as guidance to mankind, with manifest proofs of guidance and the Criterion." (2:185) On the last Friday in the month of Sha'bān a detailed speech was delivered by the Prophet (P.B.U.H. & H.H.) regarding the significance of the month of Ramadan; "O' people! Indeed ahead of you is the blessed month of Allah. A month of blessing, mercy and forgiveness. A month which is the best of months in the sight of Allah. Its days, the best of days, its nights, the best of nights, and its hours, the best of hours. It is the month which invites you to be the guests of Allah and invites you to be one of those near to Him. Each breath you take glorifies Him; your sleep is worship, your deeds are accepted and your supplications are answered. So, ask Allah, your Lord, to give you a sound body and an enlightened heart so you may be able to fast and recite his book..."¹

● Psalms, Torah, Gospels, and other Divine books, in addition to the Qur'an, were sent down in the holy month of Ramadan. The holy Prophet (P.B.U.H. & H.H.) said in this regard, "All of the Divine books were sent down during the month of Ramadan, the best of Allah's months."²

● In Ramadan, believers are invited as guests to be hosted

by Allah and to be among the pious; "O you who have faith! Prescribed for you is fasting as it was prescribed for those who were before you, so that you may be Godwary." (2:183) This invitation cannot be compared to or be likened to any worldly invitation; the All-knowledgeable, Needless, Creator, Everlasting, Beloved, and Exalted, is the Host for human beings who are ignorant, perishable, created, and needy.

● The Night of Ordainment, on which the Qur'an was sent down and the fates of men are decided, is in the holy month of Ramadan and this is another reason that shows the importance of this great month in the destiny of men. "Indeed We sent it down on the Night of Ordainment. What will show you what is the Night of Ordainment? The Night of Ordainment is better than a thousand months." (97:1-3)

● Due to the fact that the holy Qur'an was sent down during the holy month of Ramadan and recitation of its verses in this month has a lot of virtue, the month of Ramadan is mentioned in the Islamic traditions as the springtime of the holy Qur'an; Imam Bāqir (P.B.U.H.) said, "Everything has springtime and the springtime of the Qur'an is the month of Ramadan."^{3,4}

3. *Wāsī'l al-Shī'a*, vol. 6, p. 203.

4. Taken from:

• *Ramadhan With The Holy Qur'an*.

• *An Enlightening Commentary into the Light of the Holy Qur'an*.

WHY DID IMAM ḤASAN (P.B.U.H.) MAKE PEACE WHILE IMAM ḤUSAYN (P.B.U.H.) RISE UP IN ARMS?



The issue of the peace treaty of Imam Ḥasan (P.B.U.H.) with Mu‘āwīya is a controversial subject about which historians hold differing opinions. Some historians have accused Imam Ḥasan (P.B.U.H.) of being unworthy and say that the Imam (P.B.U.H.) was not fit for the caliphate and Imamate. Some even believe that the holy Imam (P.B.U.H.) did not possess enough strength and fortitude to handle the responsibilities of government affairs. In this topic, we intend to give a clear explanation and description of the events that led to Imam Ḥasan’s (P.B.U.H.) peace agreement.

Imam Hasan's (P.B.U.H.) Army

Imam Hasan's (P.B.U.H.) soldiers and followers consisted of people with various beliefs that can be divided into a number of groups:

- a) The Khawārij (the hypocrites)
- b) Those inclined to the government of Banī Umayya
- c) The bigoted and prejudiced: This group consisted of people who were drowned in clan and tribal prejudice, and it was for this reason that they joined the army of Imam Hasan (P.B.U.H.) rather than for Islamic goals.
- d) Those that lacked any objective or purpose
- e) The sincere and faithful

Imam (P.B.U.H.) was aware of the sensitivity of the circumstances; he knew that the large numbers of Mu‘awīya's army and their sacrifices for him for worldly gain were apt to vanquish the Imam's (P.B.U.H.) small and disloyal army.

Two Opposing Circumstances

With careful consideration of the circumstances of these two infallible Imams (P.B.U.T.), the decision made by each of them was correct and reasonable (in the interests of Islam and the Muslims). The treachery of the people of Kufa was such that they prepared the ground for Imam Husayn's (P.B.U.H.) apparent victory while they had never done such a thing for Imam Hasan (P.B.U.H.).

It has to be borne in mind that Imam Hasan's (P.B.U.H.) soldiers broke their allegiance after promising loyalty but the people of Kufa during the time of Imam Husayn (P.B.U.H.), even though they had invited him in order to pay their allegiance to him, started

opposing one another before actually paying their allegiance and going to war. It is for this reason that Imam Hasan's (P.B.U.H.) soldiers are considered more treacherous than the people of Kufa during the time of Imam Husayn (P.B.U.H.).

When we consider the ways and stratagems of the enemies of these two Imams (P.B.U.T.) in their different times of Imamate, we realize that Imam Hasan (P.B.U.H.) and Imam Husayn (P.B.U.H.) faced two different kinds of enemies. These two different kinds of enemies needed to be confronted with two different strategies: One was to make peace and the other was to fight with the sword until martyrdom was attained. These two false caliphs, Yazīd and Mu‘awīya, had two different ways of life and handling affairs. Even though Mu‘awīya was a trickster and a perverted man who did not waste any resources to annihilate the basic teachings of Islam, he nonetheless apparently followed the laws of Islam to some extent. However, Yazīd b. Mu‘awīya was not only an enemy of Islam in his inner being, but also showed his enmity and hatred of Islam and Allah's Prophet (P.B.U.H. & H.H.) publicly.

It is for this reason that the holy Prophet (P.B.U.H. & H.H.) said, “Hasan and Husayn are Imams, whether they make peace or rise up.”^{1,2}

1. *Bihār al-Anwār*, vol. 43, p. 291, *hadīth* 54.

2. Taken from *The Uprising of Ashura and Responses to Doubts*; by: ‘Ali Asghar Ridwani.

FEAST OF GENEROSITY



Holding feasts and preparing food [*Iftār*] for those who are fasting-specially for the needy-during the month of Ramadan have been always deemed a Muslim ritual. The idea for holding the *Feast of Generosity* [*Raḍawī Ikrām*] emanates from the life and manners of the second leader of Shī‘as, Imam Ḥasan Mujtabā (P.B.U.H.). Living the life of devotion, his eminence (P.B.U.H.) dedicated all his properties and wealth to the poor several times during his lifetime. That is why this great Feast coincides with his auspicious birth anniversary and derives its name from the magnanimousness of the *Ahl al-Bayt* (P.B.U.T.). The aforementioned Feast embraces some main features including comprehensiveness, simplicity, praising the Imam’s (P.B.U.H.) attitude as well as the propagation of holding feasts during the month of Ramadan.



Throughout the month of Ramadan, Rađawī holy Shrine will shine as brilliantly as the sun. If you step inside the courtyards two hours before both the evening and morning prayers, you can enjoy the spiritual sound of the drumbeating, inspiring you to bow down in worship.

As you enter Hidāyat Courtyard, you will find large numbers of the servants of the Shrine making their best efforts to provide the worshipers with all the requirements for breaking the fast. The situation is the same in the Banquet Halls. One is preparing the boiling water to serve tea, one sets the tablecloths, and another one serves the food. Each day 12,000 fasters will be honorably served at the tablecloths with the overall length of 3,000 meters. Pilgrims are served with cheese and bread, tea and sugar, date and dessert as well as soup and the main food. In order to warmly greet the dear pilgrims, 2,000 kg of meat, 2,500 kg of rice, 20,000 bowls of soup, 2,500 kg of vegetables, and 3,000 L of boiling water are needed per day. Furthermore, after reciting one chapter of holy Qur'an followed by performing congregational prayers, 2 million blessed packages consisting of honey milk, cake and dates will be distributed among the worshippers. Having finished the congregational prayers, dear fasters come over to the tablecloths. This is of course the greatest Feast of Ramadan that the world of Islam has ever seen.

Special religious programs are also performed annually on the occasion of the birth anniversary of Imam Ḥasan Mujtabā (P.B.U.H.) including religious speech about the *Ahl al-Bayt*'s (P.B.U.T.) lifestyle and their magnanimity, interpretation of the holy Qur'an as well as delivering a eulogy.

The Office of Propagation and Islamic Relations will also prepare the ground for Non-Iranian pilgrims to gain benefit from these distinctive programs in Dār al-Rahma, Kawthar and Ghadīr Porticos.¹

* Compiled and translated by Mahsa Raeisi Sattari

1. Taken from:

- www.mehrnews.com
- www.isna.ir
- www.irna.ir





RAMADAN, THE MONTH OF BLESSINGS

BLESSINGS OF *IFTĀR*



One of the most esteemed actions in the holy month of Ramadan is to invite someone who is fasting. Has not Allah invited His servants for a feast in this month and Himself taken the responsibility of their reception and hospitality? So to host others for fast-breaking meal (*iftār*) and pre-dawn meal (*suhūr*) are actions and manners patterned on the Divine One.

In this case, as with other deeds and worships, the sincerity of the deeds is of utmost importance. Whoever wishes to perform this

act must strive that his aim and intention should be only for Allah's pleasure, to follow Divine manners regarding this month. Allah has forbidden performing such acts with the intention of hypocrisy, egotism, or fame. Likewise, these acts should not be performed simply to follow local customs and prevailing societal norms. How the *iftār* is presented, the type of food, treatment and choice of guests all reflect the sincerity or hypocrisy of the host.

The host, therefore, should beseech Allah for help in tending to all of these details, that no other motivation would be involved other than to seek Allah's pleasure. Sincerity and purity weighs more in the acceptance of deeds than the abundance or frequency of the deed. Thus, the righteous servants of Allah should focus on striving their utmost to attain sincerity and purity in each deed, and not just for the repeated accomplishment or abundance of the deed.

Similarly, one should strive earnestly to involve no other motivation than sincerely

seeking Allah's pleasure when accepting an invitation to *iftār*. So many times, through sincere acceptance of a believer's invitation and humbly sharing the table with a fellow Muslim one may have access to such huge rewards and benefits which could not otherwise be achieved by several years of worship and good deeds.¹

1. Taken from *Spiritual Journey of the Mystics (Sulūk al-‘Ārifīn)*; by: Ayatullah Mirza Jawad Tabrizi.



WHAT IS YAWM AL-QĪYĀMA?

Doomsday or *Yawm al-Qīyāma* is a day that has been promised to mankind by all Divine prophets (P.B.U.T.) and Scriptures. “The day that you will see it, every suckling female will neglect what she suckled, and every pregnant female will deliver her burden, and you will see the people drunk, yet they will not be drunken...” (22:2). Thereupon, the most significant stage of the human life is his rising from the dead before Allah the almighty in *Yawm al-Qīyāma* to receive the consequence of his actions. Following the previous discussion and our spiritual journey to the Unseen World, now we aim to discuss the Day of Resurrection with more details.

What Are the Names of *yawm al-Qīyāma*?

The glorious Qur'an appoints Doomsday several different names, most probably to draw attention to different reflections of such a day and create a deeper awareness around it. Among the most famous names of this day are, *Yawm al-Dīn* [Day of Retribution] (1:4), *Yawm al-Ākhir* [The Last Day] (2:8), *Yawm al-Hasra* [Day of Regret] (19:39), *Yawm al-'Aqīm* [the Inauspicious Day] (22:55), *Yawm al-Fath* [Day of Victory] (32:29), *Yawm al-Fasl* [Day of Separation] (37:21), *Yawm al-Hisāb* [Day of Account] (38:16), *Yawm al-Talāq* [Day of Mutual Meeting] (40:15), *Yawm al-Āzifa* [Day which is near] (40:18), *Yawm al-Tanād* [Day of mutual distress calls] (40:32), *Yawm al-Khulūd* [Day of immortality] (50:34), *Yawmūn 'Asīr* [a hard day] (54:8), *Yawm al-Taghābun* [Day of dispossession] (64:9), *Yawm al-Haqq* [Day of Truth] (78:39), *Yawm al-Maw'ūd* [Promised Day] (85:2), *Al-Ghāshīya* [the Enveloper] (88:1). The other name of *Qīyāma* is *al-Tāmmat al-Kubrā* [the Major Catastrophe] (79:34) which is in contrast with *al-Qīyāma al-Sughrā* [the Minor Catastrophe] that begins immediately after the death of human begins in *Barzakh* and continues until the Resurrection.

What Are the Signs of *al-Qīyāma*?

The imminent occurrence of the Resurrection has numerous horrible signs which are referred to as *Ashrāt al-Sā'a* [Indications of the Hour] as mentioned in (47:18). Examples of Indications of the Hour as appearing in these chapters include the following: splitting the sky (84:1), destruction of the sun and stars (81:1-2), shattering and expanding the earth (84:3), discharging the burdens of the earth (99:2), quaking the earth strongly (99:1-2), merging the seas (82:3), overturning the graves (82:4), moving and crushing the mountains (78:20) and making people disappear as if they were moths (101:4). Apparently, the final incident on the Day of Judgment is blowing into the trumpet. In this event *Isrāfil* the Divine angel will blow the trumpet so that everyone will die, then he will blow it again to bring everyone back to life.¹

1. The holy Qur'an, (39:68).

When Does *Yawm al-Qīyāma* Take Place?

The Resurrection is an abrupt phenomenon which suddenly besieges people, and no one except Allah the Glorious knows the exact time of its occurrence. The holy Qur'an says, "They question you concerning the Hour, when will it set in? Say, 'Its knowledge is only with my Lord: none except Him shall manifest it at its time. It will weigh heavy on the heavens and the earth. It will not overtake you but suddenly.' They ask you as if you were in the know of it. Say, 'Its knowledge is only with Allah, but most people do not know.'" (7:187). Noteworthy, the concealment of the time of the *Qīyāma* along with its magnitude and its suddenness has many positive and brilliant educative effects on the human being's life, because it keeps people always ready for it and encourages them to do good deeds and to avoid sin.

How Long Does *Yawm al-Qīyāma* Last?

There are two verses in the Qur'an about the amount of the Day of Resurrection; one mentions one thousand years (32:5) and another refers to fifty thousand years (70:4). Clarifying the apparent contradiction of these verses Imam Ṣādiq (P.B.U.H.) said, "The Resurrection has fifty stages (*Mawāqif*) that each stage takes thousands of years."²

How Can One Be Secure in *Yawm al-Qīyāma*?

To be secure from the distresses of the Doomsday one can do certain deeds such as, fearing Allah, acting upon the Qur'an, and reciting chapters 12, 44, 46, 97, 103 as well as following the *Ahl al-Bayt* (P.B.U.T.), helping people, respecting elders, avoiding from acting on unlawful sexual desires and controlling anger.³

* Compiled and Translated by Mohammad Javad Norouzi

2. *Al-Kāfi*, vol. 8, p. 143.

3. *Manāzil al-Ākhira*, pp. 63-67.

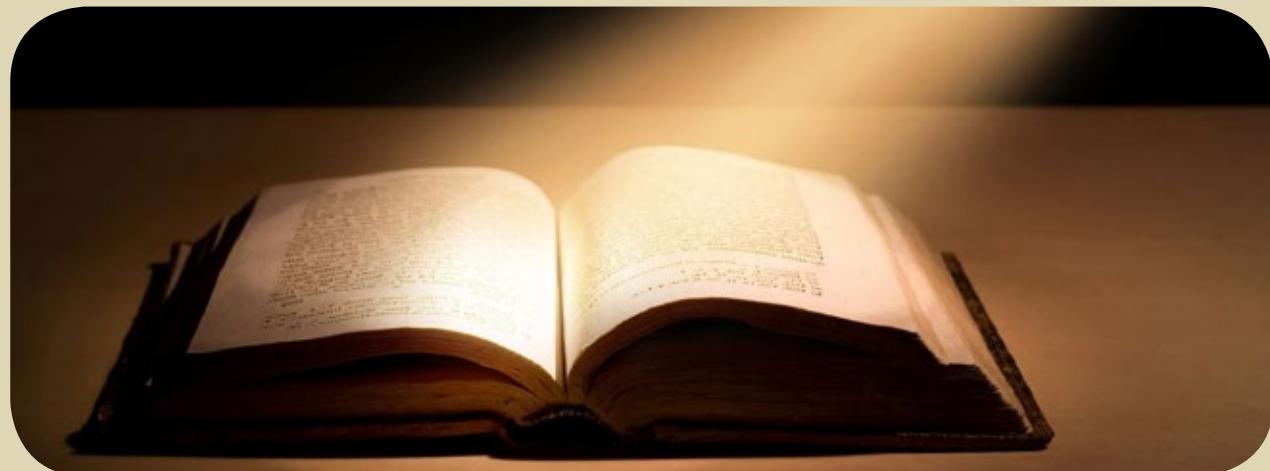
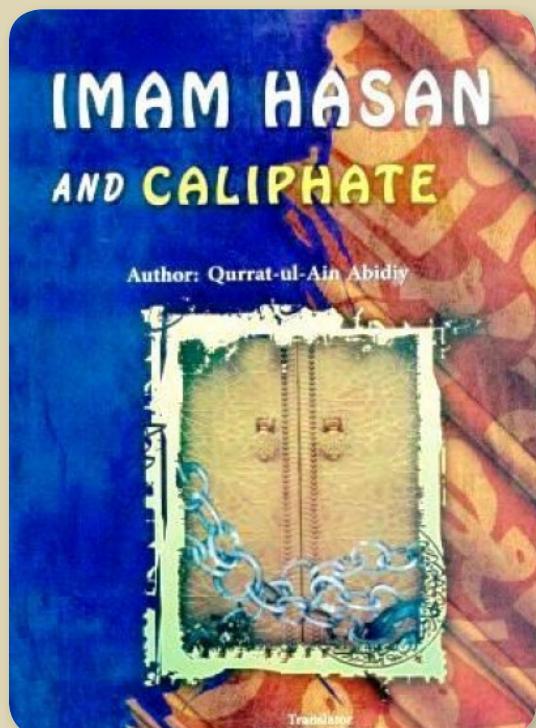


READ ONE BOOK PER WEEK

IMAM HASAN AND CALIPHATE

The life of Imam Hasan (P.B.U.H.) was both eventful and full of lessons, and yet the significance of his role seems to have been ignored and forgotten. In *Imam Hasan and Caliphate*, Qurrat ul Ain Abidiy tried to overcome a common misconception that Imam Hasan (P.B.U.H.) was just a peace-maker. Moreover, the author demonstrates, with exacting scholarship using authentic sources and the main source books of history, how there would have been no *Karbala* without the groundwork laid by Imam Hasan (P.B.U.H.). The book also has great value as a manual of instruction on how one should obey the Imam of one's time (P.B.U.H.), in war and in peace.¹

1. *Imam Hasan and Caliphate*, p. 3.



O' ALLAH! I ASK YOU...

SEND BLESSINGS UPON AL-HASAN AND AL-HUSAYN

اللَّهُمَّ صَلِّ عَلَى الْحَسَنِ وَ الْحُسَيْنِ، عَبْدِكَ وَ لَيْلَاتِكَ، وَ ابْنِ رَسُولِكَ وَ سَبْطِي الرَّحْمَةِ، وَ سَيِّدِي شَبَابِ أَهْلِ الْجَنَّةِ، أَفْضِلِ مَا صَلَّيْتَ عَلَى أَحَدٍ مِّنْ أَوْلَادِ النَّبِيِّينَ وَ الْمُرْسَلِينَ.

O' Allah! Send blessings upon al-Hasan and al-Husayn, Your two servants and friends, the two sons of Your Messenger and two grandsons of mercy, and the two chiefs of the youth of Paradise, with the most excellent blessings that You have ever sent upon any of the sons of the prophets and the messengers.

اللَّهُمَّ صَلِّ عَلَى الْحَسَنِ بْنِ سَيِّدِ النَّبِيِّينَ، وَ وَصَّلِّ أَمِيرِ الْمُؤْمِنِينَ. السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ، السَّلَامُ عَلَيْكَ يَا ابْنَ سَيِّدِ الْوَصَّابِينَ. اشْهُدْ أَنَّكَ يَا ابْنَ أَمِيرِ الْمُؤْمِنِينَ أَمِينُ اللَّهِ وَ ابْنُ أَمِينِهِ، عَشْتَ مَظْلومًاً وَ مَضْيَتْ شَهِيدًاً، وَ اشْهُدْ أَنَّكَ الْإِمَامُ الزَّكِيُّ الْهَادِيُّ الْمُهَدِّيُّ. اللَّهُمَّ صَلِّ عَلَيْهِ وَ بَلِّغْ رُوحَهُ وَ جَنَدَهُ عَنِّي فِي هَذِهِ السَّاعَةِ أَفْضِلُ التَّحْيَةِ وَ السَّلَامِ.

O' Allah! Send blessings upon al-Hasan, the son of the chief of the prophets, and the successor of the Commander of the Faithful. Peace be upon you, O' son of Allah's Messenger! Peace be upon you, O' son of the chief of the prophets' successors! I bear witness that you, O' son of the Commander of the Faithful, are verily the trustee of Allah, and the son of His trustee. You lived upright and persecuted, and passed away as martyr. And I bear witness that you are verily the pure, guiding, and well-guided leader. O' Allah! Send blessings upon him and convey to his soul and body at this hour the best greeting and salutation from me.

اللَّهُمَّ صَلِّ عَلَى الْحَسَنِ بْنِ عَلَيِّ الْمَطْلُومِ الشَّهِيدِ. السَّلَامُ عَلَيْكَ يَا أَبَا عَنْدِ اللَّهِ، أَشْهُدُ مُوقِنًا أَنَّكَ أَمِينُ اللَّهِ وَ ابْنُ أَمِينِهِ، قُتِلْتَ مَظْلومًاً وَ مَضْيَتْ شَهِيدًاً وَ اشْهُدْ أَنَّكَ وَ الْأَئِمَّةَ مِنْ دُولَتِ كَلْمَةِ النَّقْوَى وَ بَابِ الْهَدَى وَ الْمُرْوَةِ الْوُقْنَى وَ الْحُجَّةِ عَلَى أَهْلِ الدُّنْيَا وَ أَشْهُدُ أَنِّي بِكُمْ مُؤْمِنٌ وَ بِمُنْزِلَكُمْ مُوقَنٌ وَ لَكُمْ تَابِعٌ بِذَاتِ نَفْسِي وَ شَرَائِعِ دِينِي وَ حَوَافِي فِي دُنْيَايَ وَ آخِرَتِي.

O' Allah! Send blessings upon al-Husayn the son of 'Alī, the oppressed, the martyr. Peace be upon you, O' Abā 'Abdillāh! I bear witness with full conviction that you are verily the trustee of Allah and the son of His trustee. You were killed wrongly and you passed away as martyr and I bear witness that you and the Imams from your descendants are the word of piety, the door to true guidance, the firmest handle, and the argument against the inhabitants of this world. I also bear witness that I have full faith in you, I have conviction in your standing, and I always follow you in myself, in the laws of my religion, in my sealing deeds, in my tour, and in my settlement in this worldly life and the Hereafter.^{1,2}

1. Invocation of blessings upon Imam Ḥasan & Imam Ḥusayn (P.B.U.T), narrated from Imam 'Askarī (P.B.U.H).

2. *Misbāh al-Mutahajjid wa silāh al-Muta'abid*, vol. 1, pp. 401-402.